PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

The
American Friend

Old Series Vol. XLIV. No. 4 | FEBRUARY 18, 1937 | New Series Vol. XXV. No. 4

Alice in the Labyrinth

Ruthanna M. Simms

From an Old Journal

Lucy M. Thruston

Spiritual Recovery First!

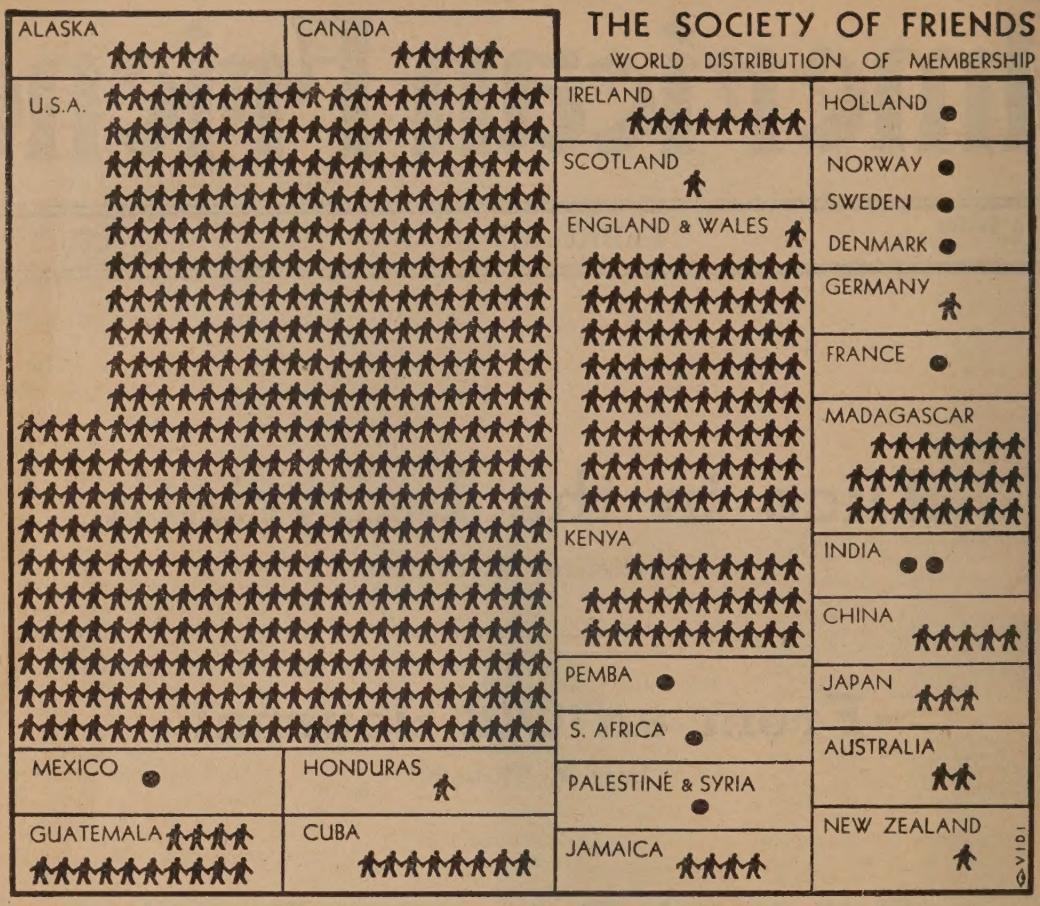
Frank C. Guyatt

On Two Fronts in Spain

Sylvester Jones

An Indiana Friend in Hamburg

Pacific School of Religion Berkeley, Calif.



EACH small figure in the above diagram represents 250 people, except in the cases where there is only one such figure. A single figure represents a group of over 200, but under 400 persons.

Each dot represents 100 people, the membership of the smaller groups being illustrated to the nearest 100.

These figures, with a few adjustments, have been taken from the "Handbook of the Religious Society of Friends," recently published by the American Friends Service Committee, 20 South 12th Street, Philadelphia, price 25c.

In noting the totals as they appear in the diagram and in the statistics below, it must be remembered that there is no uniform method of counting members. In some areas those who are reckoned as members would in other areas be noted as adherents only, and would, therefore, not appear in the totals recorded.

This chart was originally designed for *The Friend,* (London).

ESTIMATED NUMBER OF FRIENDS IN THE WORLD

United States of America (all branches and independent meetings)	109,825
Africa: Pemba	100
Kenya	7,084
South Africa	116
Alaska	1,317
Australia	642
Canada	1,314
China	1,350
Cuba	1,967
Denmark	35
England and Wales (including Fritchley G.M.)	20,443
France	100
Germany	212
Guatemala	3,683
Holland	19
Honduras	400
India	169
Ireland	2,108
Jamaica	1,136
Japan	750
Madagascar	5,850
Mexico	56
New Zealand	282
Norway	70
Palestine and Syria	131
Scotland	347
Sweden	100
Total	159,606

These figures and totals must be reckoned as approximate only. In U. S. A. there are cases of dual membership, and it is difficult to separate figures for London Yearly Meeting, which includes not only members in Great Britain, but Australasian and South African Friends, as well as isolated members and groups elsewhere.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD
Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. XLIV. No. 4 | FEBRUARY 18, 1937 | New Series Vol. XXV. No. 4

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

Here is the Crux of the Matter

AS stated in our news columns, it was our privilege a few evenings ago to hear A. J. Muste, who addressed a meeting held in a neighboring city under the auspices of the Fellowship of Reconciliation. While speaking in general on the industrial issue as related to the interests of labor, his comments were of inclusive significance. As some of our readers will recall, A. J. Muste gave up his pulpit in 1917 in a Congregational Church because he could not support the war, which he did not think would save Democracy as claimed. Through his experiences of the intervening years as a champion of labor, he has become convinced that just as wars between nations defeat every high purpose for which they are fought, so violence between classes within a nation defeats the ends of social progress for which it is invoked. Then came these key words: *The means always build themselves into the end.*

This is not a new or original thought, to be sure, but it is so tersely and discerningly expressed as to put fresh content into a moral axiom. Indeed we are so inclined to blur over the dividing line between means and ends as to raise a question as to whether it may be accepted as a moral axiom that the means must harmonize with the ends sought if truth and right are to be advanced. We say on moral grounds that good ends do not justify bad means. Why don't they? Those words above help drive home the answer. Moving over from abstract morals to concrete practice, we find that by using means not in themselves sound, we simply cannot, in the way things work out, secure the righteous end desired. By using wrong means, we find that the end is altogether a different thing than that which we started out to achieve.

This is a searching truth of universal application. For the present meditation, let us for the moment, turn away from its application to the areas of international strife and industrial tension, and look even closer home. One of the greatest reproaches against the Christian Church is that unchristian methods have so often been used to accomplish Christian results. Sometimes it has almost seemed that the more orthodox the cause, the more unorthodox the means used in the defense of the faith. And we do not have to go to history for illustrations. How often as we look about us do we find intensely religious folks who do not hesitate to use dictatorial methods, to stir up prejudice, to scheme cunningly, to speak falsely of others, and to misrepresent situations, that the cause of righteousness, as they view it, may be served! Christian zeal does not throw a halo over unchristian methods, whereby black becomes white. Whether in our meeting activities, or in our individual relationships, may we remember that the ends cannot be separated from the means whereby we seek them.

In Tribute to a Great Evangelist

THIS month marks the centenary of the birth of Dwight L. Moody. One of the very distinct boyhood memories which we cherish is that of hearing Moody preach on a Sunday morning in Portland, Oregon. It was one of his typical evangelistic messages, given in the course of an evangelistic campaign in that city. Even at the tender age of ten years, we had sat under the preaching of evangelists who had so thundered the inflexible justice of God, and had so vividly pictured the wrath to come, that we had become a little shy of evangelists. But Moody was different. We can't recall his sermon but we remember the impression left upon us. Here was a kindly, big hearted man, who preached the constraining love of God in an easy conversational tone. He was the kind of man with whom you felt you could sit down and talk intimately and companionably about God and what he expected of little boys. Being a Christian didn't seem to be such a terrifying and complicated process as we had been led to believe.

There is timeliness and there is significance in the observance of the Moody centenary. On the one hand, evangelism and evangelistic methods have rather "run out" within recent years. The reason has been partly in the nature of the times and partly in the nature of the type of evangelism stressed. On the other hand, there is evidence of reawakened interest in a spiritual appeal, call it evangelism or what you will. The remarkable response to the nation-wide Preaching Mission is evidence of this. In reassuming the offensive, so to speak, in bringing the claims of Christ home to individuals for personal commitment,

the Church may well emulate in certain important respects the spirit and approach of Dwight L. Moody.

As we think of his remarkably successful ministry, certain aspects of it appeal to us as central. Among them we mention but three. First, he preached the big truths of God and Christ and salvation in simple, understanding words, spoken in the deepest sincerity. He preached Christ, and not a dogmatic array of mystifying experiences. Moreover, his ministry was positive rather than negative. It was appealing rather than denunciatory. In the second place, Dwight L. Moody set an example of tolerance that all of us, whether preachers and evangelists or no, may well follow. He not only fellowshipped with those who held theological positions at variance with his—he joined with them in Christian service. If they worshipped the same Christ and sought to bring men into fellowship with Him, that was all that concerned him. He preached a unifying, not a divisive gospel. Third, his evangelistic procedure was in conformity with the simplicity and directness of his preaching. The integrity of his message was not compromised by dubious methods. Among a large array of popular evangelists which this country has known, Moody is probably paramount. Perhaps these are some of the reasons.

Spiritual Recovery First!

By Frank C. Guyatt

AT A conference of church leaders held not long ago, my attention was challenged by this paradoxical assertion: "There is something wrong with us besides what ails us." What did it mean? What does lie beneath the apparent failure of our meetings to "reach" their members where they live? These are controversial questions, sure to receive many and varied answers. But there is one thing to which practically everyone will agree, and that is that the world today is at a crossroads and that a serious crisis exists everywhere.

There, universal agreement ceases. Whether this is the end of one era and the beginning of another in human development, whether civilization is about to fall or to go forward, whether this, that or the other scheme, method, or program is to guide us on the new road, are all matters on which men violently disagree, but the very fact that so many people recognize the present crisis and are seeking a way out is tremendously encouraging.

Many are telling us today that religion is losing its hold on the people and the churches are dying. In a sense that is true—in some respects this process will, and ought to, continue for certain types of religion. But in the last analysis the basis of all life, of all social and industrial organization, of national and world relationships, is the spiritual idealism which bears fruit in practical ways. It is true, as it was in the days of the Old Testament writer, that it is necessary to "keep thy heart with all diligence, for out of it are the issues of life."

True religion was never more vital than it is today. Look deeply enough into the present situation and you find emerging an ideal more compelling than any we have ever known. There is a spirit moving in the world which, if rightly interpreted, will lead to a spiritual revival that will lay the foundation for new and greater institutions.

Spiritual recovery is the paramount necessity in these trying but challenging days. The rekindling and revitalizing of religious faith is the need of the new day and order. The people of the churches are the only ones who can answer the question as to whether the churches are to take the place of leadership possible for them in these new days. Mark you this—this movement for a new life will go forward either because of, or in spite of, religion as organized into church groups. It is a day of opportunity for an aroused and dynamic church, if we are big enough and wise enough to see it.

Let us think together of some of the elements necessary in this leadership toward spiritual recovery. First, our meetings must issue a new call to repentance and for the fruits meet for repentance. The first recorded words of Jesus' preaching after his baptism by John were these, "Repent ye, for the kingdom of heaven is coming." In the periods when the Church has been a vital institution in human society, its leaders have not hesitated to summon individuals and organizations to repent of their sins, and today we recognize that individual and collective sins are underlying factors in our present situation.

Selfishness is sin. Greed is sin. Exploitation is sin. Narrow-minded nationalism is sin. We read with admiration the woes pronounced by Jesus upon the hypocrites of his day who made great professions of religion, but who were guilty of violating the spirit of every law of God and man. Have we been brave and bold enough to demand of their blood-brothers in our own day the repentance necessary as a start for a new life? Or are we so tied to the interests which profit by these sins, that we have not dared to speak as Jesus did? Has religion become an opiate rather than a stimulant?

Let each of our meetings today lay the axe at the root of the tree of evil. Let it demand of its members repentance of the individual and social sins to which they are a party. Let it inspire men and women to seek the way of righteousness for themselves and society. Let it lead in developing new standards and a new spirit in human relations, and spiritual recovery will be on its way to realization.

In the second place our meetings must issue a new call to members to apply present knowledge to their problems. Individual lives and social institutions built on anything less than the fulness of knowledge we have cannot stand the test. They are like the house built upon the sands, "The rains descend, the winds blow and beat upon that house and it falls, for it is built upon the sands."

In the field of men's spiritual lives, especially, we need to apply the knowledge we have. We recognize the fundamental truth that there is a power outside ourselves which makes for righteousness—but do we build our lives on that truth? Most of us agree that "In God we live and move and have our being"—but do we live that belief? Most of us have a concept of ourselves as sons of God—but do we act as though we were? We all of us pray, "Our Father who art in heaven"—but have we the courage to take the next step and say, "Our brethren who are on earth"?

Too often these great spiritual truths are far from living

realities with us. We profess them with our lips, but we do not incarnate them in our lives. We know enough, but we haven't yet grown to the fulness of the stature of Christ in using our knowledge. Therefore, if our meetings will lead in these days of opportunity we must call men everywhere to apply to every activity and relationship of life, the knowledge, material and spiritual, which has been revealed to us through all past ages. What mean and mediocre lives most of us live because we use only one or two of the talents with which the eternal God has endowed us.

Again, our meetings must issue a call to develop anew the motives of service and the spirit of brotherhood and cooperation. Knowledge is not enough. Remember the words of the Master, "If know these things, blessed are ye if ye do them." Seldom are men driven to action merely by knowledge. The springs of action lie deeper than that, and are to be found in what we believe to be the highest good. It is well for us to remember that religion is the most important fact about an individual. Too often there is a very apparent discrepancy between profession and action. We sing that great old hymn, "In the Cross of Christ I glory, towering o'er the wrecks of time," but we forget that it was written by an Englishman in the British Consular Service who was implicated in the introduction of the opium trade into India. The motives of selfishness and greed must be uprooted and in their place must be put a new vision and ideal of life which includes all men as brothers.

Selfishness is at the basis of most of our problems. We never shall have spiritual recovery until service, not selfish profit, brotherhood, not class conflict, cooperation, not competition, become the motives of individual life and social organization. The church of Jesus Christ is one of the few institutions which has as its purpose the development of this new motive. If the Church fails in these critical days to be more positive and aggressive in its demand for new motives, recovery will be greatly delayed.

Finally, our meetings must issue a call to every member to work in harmony with the great spiritual realities. What we need to learn is that the spiritual ideals of the Church are realities for this present world. Too many have lived as though "religion were an elective in the university of life." The demand today is to recognize that the moral law is just as sure and just as certain of operation as any law of physics or chemistry or mathematics. "Be not deceived, God is not mocked; whatsoever a man, or a society, or a nation sows, that shall that man or that society or that nation also reap." James Russell Lowell once said that, "There is dynamite enough in the New Testament to blow the existing social order off the map."

In a very striking passage in her book, "North to the Orient," Anne Morrow Lindbergh tells of a Sunday in church at Point Barrow, Alaska. The preacher was translating his scripture lesson into terms his Eskimo audience would understand. This is her account of that service: "Your oxen will be strong," read the next verse. "Your dogs for your dog teams will pull hard," continued the minister. "The power of God!" How could he explain that abstract word "power"? I thought. The minister went on, "Sometimes when the men are whaling, the boats get caught in the ice. We have to take dynamite and break up the ice to let them get out. That is power—dynamite—the dynamite of God." "For thine is the kingdom, the dynamite, and the glory, for ever and ever, Amen."

Perhaps Anne Lindbergh has unconsciously given us a new norm and standard for Christianity today. Will we use the dynamite of God at work in the world and inherent in each human soul to destroy the evils in our present social order, and put in their place the new life and spirit and motive which Jesus offered to the world? Out of the present crisis, and apparent failure of our meetings, may come the spiritual recovery which will mean the establishment of the kingdom of love, justice, righteousness, and peace upon the earth. Members everywhere, heed the call of the Great Master—the call to sacrificial service in a great crusade for God and man.

Dublin, Indiana.

From an Old Travel Journal

By Lucy Meacham Thruston

IN the library at Homewood Meeting of Friends, Baltimore, Maryland, is a priceless volume which is becoming more and more valuable with each passing year. It is a journal of travel in Ohio, Indiana, and Illinois (then spoken of as the Far West) made in the year 1804. The book is bound in leather, tooled with gold about its edges, and has on its back this title, "The Visit of G. T. Hopkins to the Indians." Inside is found, on about one hundred pages and in a handwriting both beautiful and legible, the record of the western sojourn made by three Baltimore Friends at the behest of their Yearly Meeting, which felt a concern for the welfare and instruction of the Red Men in that far off region and accordingly appointed a committee to investigate conditions among the Indians.

The journal opens with an account of some correspondence between this committee and some of the Indian chiefs of the western tribes, but no explanation is given of the manner in which these chiefs first became acquainted with Friends. A letter from the famed warrior, Little Turtle, Five Medals and others, dated September 18, 1903, and addressed to "Brothers, and Friends of our Hearts," is quoted. It opens with these sentences: "We have received your speech (letter) from our friend Wells (the Indian Factor at Fort Wayne) with the implements of husbandry that you were so kind as to send us. Brothers, it is our wish that the Great Spirit will enable you to render your red brethren that service which you appear desirous of doing."

Many things are spoken of in this letter: the President's refusal to allow traders to give liquor to the Indians, the White invasion of Indian territory and the ensuing and bitter warfare between the two races. In one paragraph it is regretfully stated that "the minds of our people are not so much inclined towards the cultivation of the earth as we could wish them." Finally, Friends were entreated to send someone to show the Indians how to use the plows, hoes, spades and other farm implements that Friends had sent west.

Starting from Baltimore in First Month, 1804, Gerard Hopkins proceeded to Ellicott City where he was joined by George Ellicott and Philip Dennis, "a member of our Society who has concluded to accompany us with the purpose of residing with the Indians in order to instruct them in agriculture."

The travelers' route lay north and

west, across the Blue Ridge, over the tableland of the Allegheny Mountains, across the Ohio River, and on by Zanesville, Dayton and Chillicothe, Ohio, across to Fort Wayne, where they were to meet the Indians.

They went on horseback, averaging about twenty-seven miles a day, a speed which gave them opportunity to observe closely the country through which they were passing and the people who inhabited it. The physical features of the region are frequently and minutely described in the journal, in a manner which testifies to the writer's appreciation of the country's beauty and his realization of its practical value. There are, too, interesting pen drawings of Indian mounds, streams, curious shells and so forth. Graphic word pictures are given of the people whom they found living in the pioneer settlements which dotted their westward route. They passed a place in the Allegheny Mountains called the "Great Meadow," noted for "the entrenchment cast up by General Washington (then Colonel) when retreating from a defeat given a small force under his command from a superior force of French and Indians." And they also saw the spot where General Braddock was buried.

The trip was made pleasant by their intercourse with former eastern Friends who had moved west. At their tables they shared such pioneer fare as wild turkey, roasted or boiled, venison, and "most excellent small beer." Mention is also made of their attendance at Redstone Quarterly Meeting where they met Thomas Moore and Israel Janney, "who had been appointed by our late Baltimore Yearly Meeting to attend Redstone Quarterly Meeting." They were present, too, at Short Creek Meeting of Friends, "lately established by Friends of Redstone Quarterly Meeting. . . about forty Friends, the greater number of them removed from New York and North Carolina." Later, in Ohio, they were in the home of Samuel Linton on the banks of the Little Miami. In this locality there were about thirty families, mostly Quaker ones, the establishers of Miami Monthly Meeting.

Weather conditions did not always favor the travelers. One entry tells of a day's journey made through a snow two feet deep. "A tolerable track, however, is beaten for us by a description of peddlers who hereabouts are called packers. These people carry on a considerable trade between Redstone settlements and Winchester, Virginia."

With mingled feelings the travelers crossed the river which bound the "Far West." Here is Gerard Hopkins' entry: "This day we crossed in a boat the great river Ohio . . . I felt no small degree of awe; the slow and majestic movement of so vast a body of water, added to the recollection of the blood that has been spilt relative to its shores, enforced this sensation. With what obstinacy the poor Indians resisted the designs of the Whites in making settlements west of the river." Later come references to the towns: "Reached Zanesville and lodged at McIntire's Tavern. This is a town lately laid out upon the Muskingum River. It is situated upon a level and handsome site and will doubtless control much of the trade of the country." Almost the same words are used in speaking of Dayton and Chillicothe, but of the latter it is also recorded that the Governor of the State lived there and that the last fifteen miles before reaching it were through land "much superior in every way to any I ever saw."

After leaving Chillicothe, the travelers began to meet Indians and to pass their sugar and hunting camps. Sometimes the three Friends were "entertained abundantly well." Sometimes they had to sleep on tavern floors where they rolled in their blankets and slept with their feet towards the fire in order to avoid colds. Sometimes they camped out, as they were doing when they were visited by a band of Delaware Indians who could not speak English, but who were friendly and smiling and greeted them with, "Sago, sago, niches?" These words they later learned meant, "How do you do, brothers?" They were saddened, along their way, by the sight of bones and skeletons, the remains of those killed in the Indian wars, and "sculls, many of them marked with the tomahawk."

Nearing Fort Wayne, they found the "face of the country a beautiful continuation of country, being level and finely timbered." As they approached the fort, they were greeted by a sentinel who commanded them to halt. They obeyed and to him presented their letter from the War Department, which bade the officer in charge, Captain Whipple, to give the committeemen "all aid needed and treat them with respectful attention." They lodged, for the most part, with Captain Wells, the Indian Factor, through whom they made most of their contacts with the Indians.

Meetings with the Indians (the Delawares and Pottawattamies) and "talks," the real objectives of the journey, then began. Records of these are the least interesting part of the diary. In the course of these conversations, often punctuated by long silences whose value both the Indians and the Whites appreciated, two things became apparent: the earnestness of the Friends in their desire to benefit the Indians; and the unwillingness of the Indians to pledge themselves to take up agricultural work. Their determination to cling to their old manner of living is plainly told of, as is also their desire to secure all possible assistance, especially from Friends.

During the days spent in waiting for these meetings with the Indians, many excursions to nearby communities were made, and the journal abounds in detailed accounts of Indian life—their methods of raising corn, the kinds of homes in which they dwelt, the fur trade which they carried on at Fort Wayne. In their visits to the Indian camps, the three Frineds encountered many white women captured in infancy, but living contentedly as Indians.

Before they left Fort Wayne, land was secured on the banks of the Wabash, thirteen miles from Little Turtle's settlement, for the home of Philip Dennis, who was to settle there and try to teach the use of plow and hoe to the Indians. Little is said of the site itself, but much is told of the abundance of soft-shell turtle, of game and fish, and of the beauty of the countryside.

Once affairs with the Indians were in order and Philip Dennis settled in his new home, the other committee members prepared to return to Baltimore. The latter part of the diary tells of the trip home by way of Detroit and the lakes. Many pages are devoted to descriptions of the sights and activities on the river trip to Detroit: the French, German and Indian settlements along the way; the fish caught (one was a muscanong "measuring four feet, two inches in length, proportionally thick, and beautifully spotted"); and the game captured. Many of the references are of historical significance, such as this one: "Today we saw a place called Girty's town, noted for the former residence of Simon Girty," scourge of the early settlers.

In Detroit, Gerard Hopkins met a man whose ancestors were Friends; of him he wrote, "I feel and fear for the situation of the young man. . . Detroit is a place of great corruption." Next came a lake trip, made unpleasant and dangerous by rain and strong winds. A stop was made at Brownston, "at the house of one William Walker, interpreter for

GRATITUDE

I can not ask immunity from pain,
Or claim exemption from grim sorrow's fee,
When He who counted all his sufferings gain
Laid down his life in sacrifice for me.

ALBERT W. MACY.

the Wyandottes, who was married to an Indian woman who speaks good English. She gave us supper—bacon, bear's meat and eggs fried, also a dish of tea."

Niagara Falls he found "aweful, diversified and sublime beyond description." A visit was made to the Seneca Indians whom he observed to be "making successful progress in agriculture, and to have tolerable log houses and a considerable number of cattle, horses and hogs." Dwelling there were Red Jacket, Farmer's Brother, and other Indian chiefs of distinction. Again, farther east, the route led through a large Indian town near the Genesee River and another near Oneida Lake.

Of New York State he wrote: "The New England people are making many handsome settlements here. They have built fine frame houses and plan handsome orchards." But the region from Schenectady to Albany he termed "the poorest country" he had ever seen. From Albany to New York City, thence by public stage through Philadelphia, to Baltimore, which was reached on First Day, the Twenty-seventh of Fifth Month, 1804, and Gerard Hopkins' "Visit to the Indians" was completed.

Alice in the Labyrinth

A Kickapoo Indian Story

THE Mission car slipped and jerked along in ruts wet from the morning frost, at last nosing gingerly down and up again across the ditch to confront a typical Indian gate of pole-stretched wire which slumped as soon as released from its hitching post. We drove on through silent woods with no sign of habitation until suddenly we emerged into a clearing in the center of which stood four little grass houses, or wickiups, each of one room, huddled together on sun-baked, wind-swept earth, and boasting unusual protection by means of a tight, high, hog-wire fence which completely surrounded them. Closely set posts at the entrance rubbed our shoulders as we stepped through sidewise and called our greetings. Three of the wickiups stood in a row, facing east. The fourth, newly built for winter, stood slightly in front of the others, with its back to them, since it also must face the east.

Our missionary guide, with the assurance of old acquaintance, drew aside the canvas door-curtain of the first wickiup and again, but this time in Kickapoo, said a cheery good-morning, glancing back over his shoulder to tell us that old Wah-pon-a-pee-qua was within. She did not come out to greet us, however, and after peeping into the next wickiup, a very small one which housed only the family loom, we were turning hestitantly towards the new house when Alice hailed us from the edge of the clearing and, quickly threading her way among the gossiping chickens beyond the hog wire, welcomed us with all the graciousness of a modern young hostess. Without extra words she quietly ushered us into the new wickiup, so new that the fragrance of the woods still clung about its walls of closely set young saplings, shingled clear to the ground with tightly woven mats of river reeds.

Unlike most other wickiups I had visited, the matting in this one, clean and new, was laid over thick straw on the ground around three sides of the little hut, leaving only the entrance clear, in front of the door. Usually I had found the matting-carpeted lounge to be a shelf three or four feet above ground, but I vote in future for the grounded type as warmer. We sat down cozily on the cushioned matting, close to a busy wood fire which was steadily devouring the noses of two large logs laid end to end with short sticks heaped between them. The smoke curled up through the roof-opening left for it above, its pungent odor blending with the woodsy smell around us. We were comfortable and happy.

For a long time I had wanted to meet Alice. Two years before, she had graduated from high school in a near-by town, the first girl of her tribe to persist through the four-year course. Insistent, all-summer effort by her missionary friends and herself had won for her a scholarship in a Government school of a neighboring State where she spent one happy year, became a good housekeeper, an excellent seamstress, and was thrilled with an ambition to secure higher education.

Her home-coming that summer had chanced to be in the midst of a surprising revival of tribal opposition to white man's civilization, marked by ceremonial dances, weird prophesies and dire threats of evil upon the heads of those who might persist in following the white man's road. Alice's mother had died and her only near relative was her grandmother, Wah-pon-a-pee-qua, with whom tribal custom decreed she must live.

From the clean white sheets of her school dormitory, therefore, from modern table service, from school bells, class rooms, and the comparative gaiety of student social life in town, Alice had been thrust back into her grandmother's wickiup in the woods to cook over an open fire and to sleep as she could, beside old Wah-pon-a-pee-qua, with any chance visitors who might claim the shelter of their roof, on the other side of the fire.

Before going home she had vowed she would return to school the next year, but she did not go back. For months her friends the missionaries could get no word with her alone. Moods of silent disdain and ignoring of their advances alternated with sudden cordiality which nevertheless defied questions. Even discovery by the Mission that Wah-pon-a-pee-qua's cupboard was bare and the timely arrival of much needed food supplies failed to lift the veil which had dropped over Alice's thoughts and plans. She did some sewing for the missionaries, beautiful work, but she would not talk. Was she held at home by compulsion? Had she forgotten, or lost hope? We did not know.

We found ourselves visiting with Alice as with any friend at home. Her deep dark eyes flashed merriment over the gentleman missionary's repartee as we talked and laughed together. She explained that Puck-a-sheeno, the sick man lying on the other side of the wickiup, was much better and would not be disturbed by our visit, but as to who he was we were left ignorant. Apparently he had claimed asylum and was being cared for—perhaps one of the many landless, homeless Kickapoos who live on the generosity of their neighbors. Alice showed us also where she had thought of putting a low table, against the wall, so that Othi, her ten year old cousin, might have an oil lamp there in the evenings, to study by, and Othi silently slipped out, returning with a certificate of perfect attendance and perfect punctuality at school for three months. Without a word he held it out for inspection, but there was plenty of evidence that his ears heard our exclamations even though his tongue was silent.

We mentioned our invitation to eat Thanksgiving dinner next day with Tommy Stonebank's family, who were

Pacific School of

about to move to Kansas, and upon sudden inspiration asked Alice if she and her grandmother might like to go with us, if we should call for them with the Mission car. The bright flash of pleasure on the girl's face at this suggestion eclipsed all her previous smiles. She said they had been wishing to go but had no way to get there. Tommy's wife, Sheera, was Wah-pon-a-pee-qua's niece. Alice excused herself to go and ask Wah-pon-a-pee-qua, and soon we heard a soft clapping of hands in the next wickiup. She returned with a beaming acceptance for them both. We promised Puck-a-sheeno a piece of pie from the feast in return for staying at home next day alone, and reluctantly left the warm comfort of the wickiup for our chilly ride back to the Mission.

We were in high spirits. Not for many months had Alice been so completely friendly, so seemingly ready to pick up old threads of purpose for her life. Tomorrow, perhaps, we might all plan together ways and means for her escape to a better kind of life. Some plan, of course, would be made for her grandmother, too.

Next morning we returned, eager for the new day, but only old Wah-pon-a-pee-qua, who spoke no English, and little Othi, almost equally silent, climbed into the car. Alice was not coming, did not even appear, and her grandmother, putting both hands expressively to her temples and dropping her head to one side repeated the one word, "seek," signifying that Alice had a headache. Lounging about the wickiups we saw half-a-dozen or more Indian men and learned somehow that they had come to see Puck-a-sheeno. Whether Alice had been drafted to cook dinner for these men, or whether, perhaps, she had a lover among them, we could not guess, but we had to go without her.

In the late afternoon, after a merry day, we brought home the silent grandmother and Othi. Alice came out of the woods as we drove up. The men apparently were gone and the hush of a quiet sunset hung over the wickiups. Alice smilingly claimed recovery from her headache, and was quietly friendly, but the veil was down again. Will it ever disappear? Shall we ever win her complete confidence and know her secret? Is she bound by some fear, held back against her will be some unnamed threat which she dares not defy? Or, forcibly separated from her new life, with its hopes, its ambitions, its surge upward and outward to new horizons, has she been lulled into forgetfulness by the lazy, easy routine of the old trail? Will she rouse to renewed struggle and possibly even yet strike out along a new path, or will she plod more and more contentedly between her grandmother's loom and soup pot, accepting the animal existence which is satisfied with food and shelter? Will one like the lounging Puck-a-sheeno become her mate, pulling her down and shattering her dreams, or will a Kickapoo of the new day claim her, like the manly young son of the Stonebanks, with whom we ate Thanksgiving dinner, who got more joy out of helping than being helped?

The Mission pulls gently on the slender thread winding back into Alice's labyrinth of old tribal customs, beliefs, inhibitions and fears. Its quiet tug will not let her forget the wider world outside, and occasionally fresh glimpses of its higher, happier possibilities will be carried even into her wickiup courtyard. She is assured of friends out beyond, and friendship on its higher levels works miracles. If Alice gets no farther than the first turn in the labyrinth, her son and daughter may step out from its shadows some day with all of Wah-pon-a-pee-qua's grandchildren in their trail. But that quiet tug on the guiding thread is important!

RUTHANNA M. SIMMS.

On Two Frontiers in Spain

Leaves from the Diary of Sylvester Jones

AS readers have already been informed, Sylvester Jones, representing the American Friends Service Committee, recently spent a few weeks in Spain investigating the need for relief. First, he observed conditions in Loyalist or Government territory, and our last issue carried some description of what he saw in Barcelona. Later, he visited the Rebel front, or at least the lines behind it, and the following entries include that visit. Sylvester arrived home the first week in February, and will report to the Service Committee at its monthly meeting on February 26. All Friends interested are invited to be present.

January 18 (Barcelona): "Last night, about two o'clock, I was awakened by the blowing of police whistles. People were aroused. I could hear them running about the hall-ways calling to each other. There was shouting in the streets and a prolonged pounding at the front door which happens to be just under my window two stories down. By the crying of the children I knew that they, too, had been awakened. I did not get up. I supposed it was an air raid and thought I would be just as safe where I was, as anywhere. I heard two shots which did not seem loud enough for bomb explosions. Soon after, the siren ceased and all lights in the city were extinguished. This morning I was told that a ship entered the harbor, presumably with mischievous intent, but was scared away by shots from the shore.

"Last evening I was invited to supper with the family of Domingo Ricard, where Alfred Jacob stays. Domingo Ricard works in a textile factory. He and his wife have taken into their home a war refugee child. Nothing is known of her family. She is three years old. She was taken from Toledo to Madrid when the former was evacuated. Then when Madrid was evacuated she was brought here. Her first name is Erminia. Her family name is unknown, and she does not know it herself. She never speaks of her parents, but does speak of her grandmother. That is all that is known of her. One of the sad things about the evacuation is that many children will most surely be lost. That is one reason why many families prefer to suffer in Madrid rather than risk separation. The government does its best, no doubt, but mistakes are made.

January 21 (St. Jean de Luz): "Had interview with American Ambassador Claude Bowers. . . He put me in touch with the representatives of the rebel side and they are arranging for me to go to Burgos tomorrow. . . Finished my arrangements for the trip to Burgos. Have my permit, etc. Cost 150 francs, which sounds bigger than it is. A young lady in the office of the Spanish Red Cross was introduced to me, but without her knowing whom I was representing. I asked her the usual question as to what was the greatest need in Spain. Instantly she replied, 'Someone to come to us and show us a better way, a way that will not mean killing our brothers in cold blood. This civil war is monstrous.'

"Called on Mr. Claude Bowers again.

He told me some interesting stories. He said that the man who had given me my pass to Burgos was of the same family as the first minister to represent Spain in the United States under President Jefferson. Sr. Yrujo is his name."

January 22 (Burgos—Rebel Headquarters): "The Spanish frontier is only a few kilometers from here. We were soon able to satisfy both the French and Spanish authorities and were on our way, in a Chrysler car, something after ten o'clock. On our way is right—and how we did go! The streets through the small towns are notoriously crooked and crowded with people and animals. After Irum, the first town we passed, I looked at the speedometer and it registered eighty-five kilometers, and the chauffeur quietly smoked a cigarette and conversed with the man seated next to him, and a normal Spaniard cannot converse without gesticulating with at least one hand. How he got through the town was a work of legerdermain that I couldn't understand. Once later, on a straight-away road, I looked at the speedometer and it registered one hundred and thirty-five kilometers. I began trying to think of any good deed that I had done in my lifetime. It kept my mind occupied and I looked at the speedometer no more.

"The part of the country next to France is the famous Basque country. The Basque language is one of the six different tongues used in Spain. However, it differs from the others in that it is not at all derived from the Latin. It has, I believe, a Celtic ancestry or something like that.

"Except for mountains, the land is fertile and well watered. It seems adapted to livestock. Sheep and goats are most in evidence. Around Burgos the country is rolling, and farmers are ploughing for their spring planting. They plough with oxen mostly and use a double plow. One plow rides upside down above the other. When the farmer reaches the end of his furrow he turns the plow over and it is so made that it turns the soil the other way and he just follows back and forth as he ploughs.

"The Germans are quite in evidence at Burgos. Of the flags on display at the hotel the most prominent place is given the swastika. A special table in the dining room was set for the Germans. They were not in uniform. There was a young German at the place where I arranged for my return trip. When he heard that I was a Quaker he at once engaged me in conversation. He was quite outspoken in his opposition to the Quakers because they helped to care for the Jewish refugees in Paris. He said we always helped the communists. I let him talk. I could well plead ignorance of that work. However, the young Spaniards, with Castillian courtesy came to the defense of the Quakers and did it better than I could.

"At five o'clock the Count of Vallillano, president of the Spanish Red Cross, was supposed to be in his office. I called at that hour. I had a letter for him. After waiting an hour, one of the men came to me and said that the Count would not be in. He was distributing presents at the hospitals in honor of King Alfonso's birthday, which is tomorrow. Disappointed at not having the opportunity to meet a Count, I consented to meeting the Secretary of the National Assembly of the Red Cross. While I was not given his name, I consoled myself by thinking that anyway he would know more about conditions as they are than the Count. He greeted me cordially from behind a desk piled high with work. When I told who I was and why I had come he was enthusiastic. I hastened to caution him that we were not a wealthy people and that donations, if any, might be quite small. He replied, as others have, that the important thing is that a group of people in far-off North America have thought enough of Spain to send someone to enquire with a view to lending a hand.

"He was much interested in knowing how the refugees were being cared for on 'the other side.' I was glad to be able to tell him. He was very sympathetic and was one of the number, all too few, who spoke kindly of the 'others.'

"As I arose to go I asked him for his name so that I would know with whom I had talked. Imagine my feelings when he handed me a card which said 'The Count of Torrellano, Marquis of Buniel, General Secretary of the Supreme Assembly of the Spanish Red Cross.' You could have bowled me over with a feather. I was glad, though, that I had known him just for what he is, a real man. He walked arm in arm with me to the outer entrance where he asked the chauffeur to take me to my hotel.

"While I was waiting for the above interview I talked with a mother and her young daughter. She told me that her child was in a refugee government children's colony near Santander. She herself, was living quietly in her home in what was not now in the war zone. She had come to the Red Cross to see if she could get her child home where she was prepared to care for it. While we talked an official of the Red Cross came to her with the information that it was found impossible to get her child through the lines so the family would have to continue separated. Not to quote the words but to give the meaning, it was this: A dividing line of hate has been drawn between Santander and Burgos across which no child can pass in safety. But whether it does cross that line or whether it remains in the colony, it will be reared in an atmosphere of hatred of humans that transforms that home or that colony from a lovely garden to a barren desert.

"Whenever I mentioned that I had left Barcelona day before yesterday, I was quickly surrounded by a group with eager questions. Some would tell me that their home was in Barcelona. It made me wonder if the crowding of refugees there is not somewhat compensated for by exiles."

WORLD CONFERENCE PLANS MOVE FORWARD

Gathering with Washington Friends at the Florida Avenue Meetinghouse on January 16, 1937, the Friends World Conference Committee rounded out many important details in preparation for that event.

Rufus M. Jones was appointed Presiding Clerk of the Conference to be held next September at Swarthmore and Haverford Colleges. Paul D. Sturge of London was named Deputy Clerk, to serve in the event that Rufus Jones might be unable to attend all the meetings. Regner Halfdan-Neilson, Denmark, was appointed Assistant Clerk.

The Committee agreed that two women Friends from abroad should serve as recording clerks and three American women Friends should act as a committee to assist them in their duties. It was also decided that each national delegation should be represented by a clerk to serve in cooperation with the other clerks. These would serve two at a time in rotation, throughout the week's sessions. The Representative Clerks named were:

Cuba .....Dr. Cesar Ortiz
Czechoslovakia .....Dr. Jaroslva Kose
France .....Henry van Etten
Holland .....Jim Lieftinck
Germany .....Hans Albrecht
Japan .....Seiju Hirakawa
Mexico .....Francisco Estrello
Norway .....Thoralf Bryne
Palestine .....Khalil Totah
Sweden .....Emilia Fogelklou Norlind
Switzerland .....Pierre Ceresole
India .....Margaret Finch

Representative Clerks will be appointed for Austria, Australia, China, Canada, Ireland, Jamaica, Madagascar, New Zealand, and South Africa.

The Committee meeting was enlivened by the presence of many Friends attending the meeting of the Fellowship Council which was being held simultaneously. Representatives from 13 Yearly Meetings were present.

A brief financial report revealed that

the $7,000 for overhead expenses had been raised but only $3,765 had been secured from American Friends toward the total $13,000 required to assist the prospective delegates from abroad to attend the Conference. At the same time it was reported that London Friends would contribute £800 toward the travel of delegates not members of London Yearly Meeting. This Yearly Meeting expects to send 106 delegates with no travel expenses required from this side. There will also be 14 delegates from Dublin.

The world-wide interest stimulated among Friends by the Advance Study Outlines of the Conference was commented on in connection with the report that nearly 10,000 copies of this booklet have been distributed. The five topics introduced by this Outline have been dealt with exhaustively by the Commissions appointed to consider them, and the Reports will be available the latter part of February. These reports may be had at 50c a set from the Friends World Conference Committee, 20 South 12th Street, Philadelphia, Pennsylvania.

Reviewing the Conference program, Clarence E. Pickett reported that of the three meetings open to the general public, one would be addressed by Carl Heath and possibly Henry Cadbury, on "The Individual Christian and the State," another would be a Symposium on "What Quakerism Means to My Country," presented by representatives of various nations, and the third would be "The Message of the Society of Friends," the speakers to be determined.

Arrangements will be made for amplification of the Swarthmore Meetinghouse, which seats 400, to accommodate an overflow audience. Loud speakers are being considered so that non-delegates visiting the campus will be able to hear proceedings of the meetings for the registered delegates.

The Fellowship Council of the American Friends Service Committee is cooperating with the Friends World Conference Committee to distribute Friends from abroad throughout American Quaker communities at the close of the Conference. There will be five possible Regional Conferences at strategic points in the country. Also there will be twenty Yearly Meeting sessions held in the United States and Canada, from July 1st to November 1st. Friends from abroad will be assisted to attend as many of these gatherings as possible.

The concern that Friends will be drawn into world unity in the work of Christian outreach and service was expressed by J. Passmore Elkinton. He proposed that conference delegates consider at their sessions the creation of a World Committee to coordinate and stimulate Friendly interests.

INDIANA YOUNG FRIEND IN HAMBURG

An Exchange Student to Germany, Francis Peacock Writes of Intriguing Experiences

Francis Peacock, West Richmond young Friend, who is studying International Law at the University of Hamburg this year as an exchange student from America to Germany, writes very interesting letters dealing with conditions and experiences quite new to him. From two or three letters, written to his parents, Daniel and Elsa Peacock, we reproduce extracts that we are sure will be of general interest to our readers.

"As you have probably read, the German equivalent to our Community Chest is the 'Winter Hilf Werk.' Part of the work is the selling twice a month of little pins for a minimum of twenty pfennigs. For instance, one Saturday a little shield with a coat of arms was sold, another time a little four leaf clover. Since the proceeds of the sales go for the support of the poor, most of the people enter into the spirit of the thing and give whole-heartedly and generously. Last Saturday was 'Der Tag Der National Solidaritaet,' and one of the most conspicuous phases of its celebration was the selling of these little pins. Every section of the country had its own particular type of pin. That for Hamburg was for the most part a small German flag—the new flag with the Swastika. Everyone who could possibly give the time was asked to go out and sell these pins.

"Among the organizations that had been extended an invitation was the University Studentenbund. Ned Steele, an American Exchange Student from the University of Colorado, and I approached the leader of this organization and asked if we might be allowed to help them and represent the foreign students of the University. Our offer was graciously accepted and we prepared for an afternoon which was to prove rich in experiences.

"In the hope that I might not so readily be taken for a foreigner, I wore my new German golf knickers and tried to look just as German as I could. But there could be no mistaking Steele. He is every inch the American 'Joe College.' His well pressed tweeds, silk scarf tucked with just the right amount of calculated carelessness beneath his trim, perfectly fitting topcoat, and his jauntily worn, snap brimmed hat branded him on the spot. It was, in short, so evident that during the course of the afternoon more than once we heard people remark in surprise, 'Sammel'n Auslaender auch heute?' (Collecting today are foreigners also?)

"The first place we went to get our supply of pins was an S. A. corps headquarters. They looked at us in amazement when we made known our desires to them. In Germany if something is not in the line of the daily order of events the sub-official does not know what to do. He probably knows all the rules by heart and will insist on their being carried out to the letter. The minute an exceptional case comes to his notice, however, he is lost. He is unable to meet emergencies. He is a cog in a machine which does its work well as long as everything goes well. This was the case here. We, as foreigners wanting to help them, was something unheard of. They were unable to grasp the situation. Finally, after a great deal of bickering back and forth, they sent us out to another branch at the other end of the town. These people had been warned that we were coming and had been armed with the necessary authority. They welcomed us, gave us our pins and a little tin bucket and bade us Godspeed.

"Accordingly we set forth through the town. Collectors had been busy all day, and most of the people whom we encountered already bore the little testament of their gift. We therefore had to confine our activities for the most part to those who had just stepped onto the street for the first time during the day. Many times the people we approached averted our glance and brushed past without saying a word. Many times, too, we received one of these stock answers: 'I am sorry but I have no money,' 'I am myself on relief,' or 'I am unemployed.' We finally got in the way of not approaching the more poorly dressed people, and felt guilty when one did stop and take almost his last pennies to do his bit. Several times we unwittingly approached Jews. (Perhaps it is because my perceptions have not been sharpened as seems to be the case with the Germans, but most of the time I am mistaking Aryans for non-Aryans and vice versa. It is hard for me to know whom I am to shun and whom to kowtow.) It was in the financial district that I met with my first real repulse. I had directed my usual plea to a well dressed, fine looking, middle-aged man. He stopped for a moment, looked me squarely in the eyes, and without the slightest fear or hesitation replied, 'No, and furthermore the question is not open to debate.' Somehow my day's activities began to pall a little; I was suddenly very tired and welcomed Steele's suggestion that we go to the Studentenheim for a little rest.

"We were debating whether or not we should return the rest of the pins when we hit on the idea of approaching some of the American colony for contributions. The first one we went to was a wealthy young divorcee. The idea of collecting

appealed to her, and she asked to be allowed to help. We were not at all averse to her suggestion and trailed along in her wake. It was only a matter of a few minutes before our entire supply of pins was exhausted. No one turned her down. She barged into the largest hotel in Hamburg and in one minute sold six, each for a mark. She seemed to be known everywhere; doormen, waiters, hairdressers, furriers and dressmakers, one right after another, fell before her onslaught. Army and Navy officers who had already bought were made to buy another. When our supply had run out, she bought another supply from an S. A. man and then resold them. A half hour after she had relieved us of our responsibilities, we were carrying the half bucket happily back to headquarters."

In one of his courses, Francis prepared and read a paper on the development of the American neutrality policy. Of its reception and discussion he writes:

"It was interesting to get some of the comments which were made in the discussion after I read my paper. First there was a little resentment to the current American opinion that when another war comes it will doubtless be another world war and will involve all of Europe if not all of the world. It was pointed out that although there have been wars since the world war, none of them assumed the proportions of 1914. They believe that wars can and will be localized—perhaps I should not say that they believe this, but hope that this will be the case. I think that all of them, deep in their hearts, dread the thought of another world war, and all of their propaganda and their diplomacy and journalism is devoted to the cause of making the next war (it is not coming as soon as I at first thought) a localized war.

"The second comment: 'America, and Americans, are very naive. Their neutrality policy looks grand, sounds grand, and may work in a short war. But, if there is a long war, a war involving world powers, American capital will see to it that the course that is adopted will not work against its interests.' They believe that once propaganda is brought to bear on the people, the price of impartial neutrality will be made to appear too heavy a burden to bear, and that it will be very easy to revise our policy and, in so doing, depart from its impartial nature. It was rightfully pointed out, too, that due to the nature of the law which gives the President so much authority in determining just what shall constitute contraband goods, it will be difficult for a weak President not to bow to the diplomatic pressure of, for instance, such a great sea power as Great Britain, and accept the list it proffers."

Quite significant are the young American's reactions to the German newspapers, which he finds very boring. "I practically know before I pick one up," he writes, "what it is going to say. Perhaps it is just that I am supersensitive and not used to the type of journalism which here meets the stamp of approval.

"The Studentenbund subscribes to over eighty newspapers and when one goes into the Studentenhaus it is rarely that one can find a chair which is not occupied by a newspaper reader. Perhaps our newspapers are too sensational, print too many murder stories and overdo the love life of our screen stars but they have life, pep, clarity, vitality, color. One can always go to another paper and get another slant on the day's events. Some things are overdone, but nothing is missed. I wonder what it is like to be a newspaper editor over here? I wonder if there is a word in the 'rein Deutsch Journalese' to compare with the good American word 'scoop'? "

FOR "BELIEVE IT OR NOT" FOLLOWERS

An intriguing incident is reported to us from "the Hills of Home." In the process of producing bigger and better banks, our old home town bank at Newberg, Oregon, recently went modern and merged with an outreaching banking institution of Portland. In the reorganization a new safe was installed, and the management generously presented the old safe to Pacific College. We don't know for what reason—perhaps it felt demoted in being asked to be the strong box for a Quaker college, after having so long guarded the treasure of the local captains of industry—but when transported, the big safe went on a sit-down strike and refused to be opened.

After the college authorities had wooed the combination in vain, they sent for the bank officials. But the old safe pouted and knew not its former masters. Thereupon lock experts were brought out from Portland—all to no purpose. They shook their heads and gave it up as a bad job.

Among the innocent bystanders and capitalist technicians was a lowly professor—one of those "theoretical and impractical college men far removed from realities of the world." As Oliver Weesner, of the Mathematics Department, idly observed the futile efforts to force the combination, he got to thinking what he would do were he the temperamental safe trying to outwit the experts. After reflecting a little while and applying a little mathematical lore to the problem, he quietly approached the recalcitrant safe, spoke to it kindly but firmly, gave a few simple twists of the wrist and presto—the door opened. Mind does triumph over matter—if it is the right kind of mind.

Relief in Spain

Projected by
American Friends Service Committee

The American Friends Service Committee is now embarked upon a program to raise funds for relief in Spain. Money and gifts in kind will be applied especially to the needs of refugee mothers and children, both on the Loyalist and on the Rebel side. With a minimum goal of $100,000 set to be raised within twelve months, the Service Committee is prepared to send its first worker to Spain when the initial $10,000 shall be in hand. The tentative program calls for sending five or six Americans to cooperate with established refugee agencies.

Sylvester Jones addressed a joint meeting of the Committee on Spain and the Board of Directors of the Service Committee on February 8. He pictured the horrors of a modern city attacked by artillery, subterranean mines, and air fleets. In his judgment Friends could be effective in Spain by supplementing the scanty rations and supplies of clothing available for the civilian population. More particularly he emphasized the opportunity to demonstrate our love and sympathy for suffering fellow beings. He urged Friends to enter Spain, not only with material relief, but in a spirit that will pave the way for peaceful solutions of a desperate situation.

The following letter was given to Sylvester Jones by the American Ambassador to Spain:

"Sir:

"The American Friends Service Committee and the Society of Friends deserve the highest commendation for the humanitarian impulse which has sent you to Spain to ascertain what, if anything, can be done toward the amelioration of the suffering of the innocent women and children resulting from the war. The necessary evacuation of vast numbers of people from their homes to escape destruction might well, it seems to me, be assisted by neutral peoples. Food, clothing, medicines, are seriously needed—fully as much for the women and children of Spain as they were needed in Belgium when the neutral world did so much to reduce their suffering. I am informed that in hospitals even, there is not only a lack of medicine, but that in many instances it has been necessary to perform operations without an anaesthetic. In sending you to Spain to survey the needs of humanity on both sides, your organization has done a very fine thing that cannot but be appreciated by the entire Spanish people.

Sincerely yours,
CLAUDE G. BOWERS."

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

FLOODS THREATEN DELTA FARM

The dispossessed share-croppers who found refuge and hope at the Delta Co-operative Farm, Mississippi, are once more homeless refugees, fleeing from the terrors of the Mississippi flood. Friends of Wilmer and Mildred Young will be concerned to know that while the Farm is not yet deluged, the danger is so great of the levee breaking that Mildred has taken ten women and forty children ninety miles north to safety, while Wilmer and the men remain on the Farm as a last defence against the threat of water.

It brings the tragedy of the floods close home when our personal friends are involved. It seems cruelly ironic that these people who have so little should now be put to the burden of finding shelter. Mildred writes from Memphis on February 1st:

"We brought up about 30 yesterday and more to come today. Are camped in the Rust factory and our Service Camp training comes in handy—but this is a bigger job than we ever had before! All well but Bill, whom Dr. Amberson has taken to his home, and Gretta along to help look after him. The flood situation looks grave all along Route 61, and the levee is everywhere just a spongy mass. However, the Farm may not get it."

Five days later a letter from Wilmer stated:

"We are carrying on normal farm operations here now. The weather is fine, plowing, clearing and sawing are in full swing. I believe all but one of the men are here, that one not being well. We have two boats right by the community building, one at the sawmill, one down at the barn, and a couple somewhere else. Practically everyone has his perishable stuff up in the "attic" of his house. Of course if the water broke through where we were, you could just collect our life insurance, if any. But that is practically certain not to occur. The chances of our having water are perhaps one in five. The danger seemed too great to risk keeping the families here, of our being cut off from escaping. Bill has had trouble with his ears, and one at least was lanced. There seems no immediate danger now. The crest of the flood is expected here about February 10."

When Wilmer and Mildred Young threw in their lot with the share-croppers, they little dreamed that their first big task of the year would be in flood relief. This emergency is taxing their resources to the utmost. It has resulted in considerable sickness and lost time for the workers. In order to make their venture in peace-living possible, the Social Industrial Section of the Service Committee created a Wilmer and Mildred Young Fellowship. Through this channel friends of the Youngs share in their work of helping poverty-struck, landless farm folk to become re-established and self-supporting.

FROM YOUNG FRIENDS ABROAD

Three young people are in Europe this winter, and one is in Palestine, connected in one way or another with the American Friends Service Committee. Their letters vividly portray their delight in novel surroundings. No less apparent is their sense of spiritual unity with people of other races as they come to know them in terms of friendship. Barbara Cary, daughter of C. Reed Cary, Germantown, writes from Berlin where she is staying at the Friends' Center and studying at the University. She and Caroline C. Brown of Westtown, Pa., hold Mary Campbell Fellowships awarded by the Service Committee. In each case, space permits quoting but brief snatches from their extremely interesting letters.

BARBARA CARY—BERLIN

"One of my first and most vivid impressions was of Berlin's traffic cops, famed for their politeness and ability at foreign languages. It resulted from an impetuous effort to cross the street against a red light. I got over to the other side intact as to life and limb, but I ended up virtually in the arms of the law. That gentleman proceeded to read me the riot act in no uncertain terms and said that such actions cost a fine of one mark—which he thereupon collected from a very humble me!

"A constant stream of people pours in and out of the Center daily. I have been able to help out from time to time in small ways by doing jobs of various sorts, ranging from going to meet people at stations, answering the telephone, or helping to cook tea for meetings or group gatherings. My contribution, certainly, is far from impressive, and the return that I am getting for it in valuable experiences is far greater than the investment. Gradually, through living here among Berlin Friends, and coming to know them as a group and as individuals I am beginning to come to a deeper appreciation of their problems and their attitudes, and a better understanding not only of them, but indeed in a small way, a clearer appreciation of the Germany of today."

CAROLINE BROWN—FRANKFORT

"After (the German) Yearly Meeting, Barbara Cary and I joined a group of eleven English young Friends, one French Friend and four Germans besides our leader. We saw intimately, in sun and rain, the picturesque farmlands on the Weser and Fulda rivers, and the barren mountains of the Rhoen district. We spent most of our nights in well-equipped youth hostels. One First Day, however, we were on the Kreuzberg in Bavaria, in an inn connected with a monastery. We had short meetings for worship nearly every day, just outdoors wherever we happened to be. The open air and the comradeship of our group helped to make them some of the most helpful meetings in which I have taken part.

"My week at Marienthal was very interesting, if at times arduous. Between washing and ironing clothes for a crowd of from 15 to 20, preparing vegetables for the mid-day meal which was served to about 20 Austrian co-workers as well as to ourselves, and the England-Austria soccer games, our time passed quickly. I did feel that this contact between two different nationalities led to understanding of and interest in the other country, and while on a small scale, such attempts at international cooperation are very valuable.

"Despite ominous rumors of general strikes in various foreign papers, Paris was quite an unalarming place in which to live. In fact one of the things I have learned since living in Europe is not to be too excited or alarmed by sensational and provocative headlines. Precautionary measures in case of war are of course practiced in all countries. We had quite an elaborate air raid drill in Paris one evening, with all the city and house lights turned off for an hour while aeroplanes circled overhead and ambulance crews, firemen, etc. rushed to appointed spots to rescue mock victims of gas and fire.

"Frankfort and several surrounding cities had an even more thorough drill early in December. But in spite of these reminders of the possibilities of war, one can always enjoy meeting people of different countries, and trying to learn their languages and understand their problems."

MARITA BROWN—PARIS

Marita Brown, a California Friend, and niece of Maria Scattergood, is living

at the Paris Center, assisting the Harveys. She writes:

"The best things in life surely are the most unexpected. This sudden trip to Europe has of course meant a great deal to me. In Paris I am living with the Harveys and helping with their adorable two-and-a-half year old son, John Mahlon. At the Center, I have seen more types of lives than I was ever really aware of before. This is the most human handling of difficulties that I have seen. The Friends Center is really doing a marvelous piece of work.

"After being in Paris a few weeks I went with the Harveys into the mountains above Grenoble. After Grenoble we went on to Geneva and stayed at the Quaker Student Hostel in the lovely house and grounds there. Then back to Paris in time for me to enroll in the British Institute branch of the Sorbonne. At present I am in Vienna staying at the Quaker Hostel where we have celebrated Christmas only yesterday. Soon I start back toward Paris. It is all the chance of a lifetime although I hope I can repeat it again someday."

GARNET GUILD—RAM ALLAH

Garnet Guild, from Hillsboro, Oregon, is teaching at the Friends' School at Ram Allah and holds the Mary Williams Fellowship. She writes:

"Just try to imagine the enthusiasm with which one gets his first glimpse of Palestine. In typical American style, I tried to see everything. I saw women carrying great bundles of brambles on their heads; a man carrying twenty-five Hood River (Oregon) apple boxes on his back; a camel caravan padding along a main highway; a flock of goats being driven through the 'downtown' section of Jerusalem; a priest riding a donkey so small that he had to turn his toes up to keep them from dragging on the ground. And I said, 'This is Palestine! The Holy Land! It is exactly as I have read about.'

"But I did not expect to see such modern office buildings, neon signs, high powered cars, billboards telling what to give the children for breakfast. 'No Parking' signs, and the latest styles in the shop windows. As I went down the streets I heard the 'hit tunes' blaring forth from modern radios. A long line of people attracted my attention, and my first thought was 'Bread Line,' but it happened to be a theatre line waiting to buy tickets to the latest Shirley Temple picture. At school the girls asked me what I thought of certain movie stars. When I answered that I had never heard of them, there was a look of blank amazement followed by the remark, 'I do believe we know more about America than you do'."

QUAKER YOUTH IN ACTION

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

QUAKER YOUTH CENTER PLAYERS

It is not difficult to plan for events and interests for those who can come to the Quaker Youth Center. It is more difficult to plan ways in which the fellowship and influence may be extended to include groups who may never get to the Center. Such ways are, however, being found and this article concerns itself with one of them.

Under the auspices of the Center there has been organized a group known as the Quaker Youth Center Players, made up mostly of young Friends now attending Earlham. Interestingly enough, each one of the players comes from a different Yearly Meeting. For the interest of readers the list of Quaker Youth Center Players is here included: Marian Binford, Director, Blanche Anderson, Franklin Briggs, Grace Emerson, Alex Hay, Tom Jones, Edwin Sanders, Nelson Wheeler and Bernice Woodward. Yearly Meetings represented are: Philadelphia; New York (General Conference); New York (F. Y. M.); Indiana; Canada; Wilmington; and New England.

The first play selected and produced by this group was "The Other Jesus" by Elizabeth Emerson, a member of West Richmond Meeting, now living in Las Vegas, New Mexico. She is the mother of Grace Emerson one of the Players.

The play "The Other Jesus" is based on a traditional fact that Jesus was the name of Barabbas and that he, like Jesus of Nazareth, was dedicated as the Savior of his people. Unlike Jesus of Nazareth, however, he was to bring deliverance through his party, the Zealots. The play contrasts with great effectiveness two ways of bringing about social change, the way of violence and force without mercy, as practiced by the Zealots, and the way of peace and goodwill as taught by His followers. The play concludes with these lines, "Jehovah, thou knowest it hath been the passion of my life to bring the time when thou shalt be king over all the earth. If there be a better way than the way of the sword let my son learn it! Where his father lifted a knife to strike let him stretch forth a hand to heal! As his father hath led men into battle, let him lead men into the way of peace!"

The group is dedicated, as is the Quaker Youth Center, to laying the concern for peace before as many groups of Friends as possible. The play was given for the first time at First Friends, Richmond, on National Youth Sunday, January 30. The offering was given to flood relief. Since that presentation, many requests for the play have come in to the Quaker Youth Center. It bids fair to become a real instrument for peace.

On the program is printed a prayer of St. Francis which represents the real concern of all who share in this project.

"Make me an instrument of thy peace
Where there is hatred let me sow love
Where there is sadness let me sow joy.
O divine Master,
Grant that I may not so much seek to be consoled as to console;
To be understood as to understand;
To be loved as to love."

ADDITIONS TO LIBRARY

The following books have recently been added to the Quaker Youth Center Library:

The Mystic Will—Howard H. Brinton.
Elizabeth Fry—Janet Payne Whitney.
Edward Wilson of the Antarctic—George Seaver (3 copies).
Kill or Cure—Muriel Lester.
Jew and Greek: Tutors unto Christ—MacGregor and Purdy.
Mysticism and Democracy in the English Commonwealth—Rufus M. Jones.
Re-Thinking Religious Liberalism—Rufus M. Jones.
Worship—Evelyn Underhill.
George Fox! Seeker and Friend—Rufus M. Jones.
Some Problems of Life—Rufus M. Jones.

Two pamphlets of interest to young Friends recently added to our collection are: "Training for Peace" by Richard B. Gregg, and "John Bright, Nineteenth Century Humanitarian" by Leonard S. Kenworthy.

Thanks are due to the following persons for their contributions to the Quaker Youth Center Library: Howard H. Brinton, Janet Payne Whitney, Alexander C. Purdy, Rufus M. Jones, Grace Rhoads, Walter C. Woodward, Richard B. Gregg and Leonard S. Kenworthy. We are also grateful to the American Friends Board of Missions for a year's subscription to *Intercollegian and Far-Horizons*.

The Q. Y. C. Library is another means whereby we may extend the Friendly influence of the Center. Any of these books may be borrowed by individuals or groups. If individuals take them they are asked to return them within two

weeks time. If they are borrowed by a group to be circulated among its members they may be kept for a longer time. Write the Quaker Youth Center, 811 South A Street, Richmond, Indiana, for books desired.

SILENT FELLOWSHIP NO. 2

A second issue of the Silent Fellowship (a devotional booklet prepared by Grace Rhoads and Emily Parker) will be ready for use during the pre-Easter season in March. The theme of this second number, dedicated as a memorial to Carolena M. Wood, is "The Fellowship of Suffering." There had been some hope expressed among young Friends that some time one of the numbers of the Silent Fellowship series might include some writings and thoughts of Carolena Wood. It has been almost impossible to find any written thought of hers since she was ever a worker and doer and did not often commit her thoughts or plans to paper. However, with the help of several people, some bits have been collected. It seemed feasible, therefore, in addition to quoting from her own writings, to develop in this booklet some of those concerns which were known to have been nearest her heart, in the hope that thereby a further idea of her emphasis could be given. The sufferings of others was ever her concern. This fact, coupled with the fact that it is the most suitable theme for any pre-Easter consideration, made the subject seem a wise choice. Furthermore, it was just one year ago this March that Carolena Wood died. For all of these reasons a memorial number at this time seemed most fitting.

Copies may be secured from the Quaker Youth Center. Single copies are priced at fifteen cents. Ten or more copies going to one address may be had for ten cents each, postage extra.

PLEASE NOTE — MEETINGS AND TREASURERS

While the fiscal year for the Five Years Meeting ends March 31, it has been the custom for some years to hold the books open at the Central Office until April 10, giving time for contributions made in the local meetings at the very close of the year to make their way through Yearly Meeting channels to headquarters. Under this system it has always put the bookkeeper and accountant under pressure to get the reports completed and the books audited prior to the annual meetings in April. That would be particularly true this year inasmuch as the meetings come earlier in the month than usual.

With these considerations in mind, it was the action of the Executive Committee of the Five Years Meeting at its last annual meeting that the books be closed this year on March 31st. It is therefore very desirable that local meetings do not wait until the last Sunday in March to round up their final contribution to the united benevolences. All funds should be sent to Yearly Meeting treasurers in time for them to get remittances to the Central Office by the last day of March.

FINANCIAL STATEMENT

UNITED BENEVOLENCE REPORT

April 1, 1936, to January 31, 1937

Received from Yearly Meetings:	
Baltimore	$ 3,248.15
California	70.98
Canada	17.32
Indiana	10,559.70
Iowa	4,699.71
Kansas	757.77
Nebraska	319.87
New England	1,408.76
New York	2,251.73
North Carolina	1,988.90
Western	4,968.62
Wilmington	1,119.92
Oregon	183.49
Received from other sources	2,050.12
Total Receipts	$33,645.04
Distributed to Boards and Agencies:	
American Friends Board of Missions	$25,837.00
Peace Association of Friends	232.52
Board of Young Friends Activities	581.25
Board on Prohibition and Public Morals	99.29
Board of Education	232.52
Board on Religious Education	217.26
Fund for Aged Ministers and Missionaries	1,460.83
Cooperative Fund	4,000.00
Emergency Fund	983.68
Bank Service Charge	.69
Total Disbursements	$33,645.04
United Budget, 1936-37	$60,000.00
Receipts to date	33,645.04
Balance to be raised by March 31	$26,354.96

D. L. MOODY OBSERVANCE AT WINTHROP, MAINE

Quarterly Meeting Sunday, February 7, at Winthrop, Maine, was a day of particular inspiration. James Coney, Evangelistic Superintendent, was present. He brought the message at the morning meeting, and led the united adult classes in the study of the lesson at the Bible School period.

The afternoon meeting was in celebration of the Dwight L. Moody centennial. It was largely attended, several being present from other churches. Some of the Moody-Sankey songs were sung. James Coney gave an interesting account of the life and work of Moody, telling of his service in England and Ireland as well as in this country.

The life of D. L. Moody has special interest for the Winthrop Center Meeting because of the connection of the late Charles M. Bailey with the evangelist. For a number of years before his death at the age of 96, Charles M. Bailey held the distinction of being the only member of the Board of Trustees of the Northfield Schools who had been a trustee during Mr. Moody's lifetime.

The large and splendid residence near the Winthrop Center meetinghouse, which was the home of Charles M. Bailey, is now in the possession of the State Y. M. C. A., and is used for a guest house. Jefferson C. Smith, recently retired state secretary of the Y. M. C. A., and his wife are living in the house. They are adding much to the working force of the meeting. At their invitation, young people and others gathered in their large parlor for an informal but very helpful meeting on the evening of Quarterly Meeting Sunday.

QUAKERDOM · AT LARGE

In connection with his recent speaking trip to the Pacific Coast, made primarily to give the annual Earle Lectures at Berkeley, California, Rufus M. Jones addressed an audience of six thousand students on the University of California campus.

* * * *

Anna Cox Brinton has just made a trip to the Middle West in the interest of Pendle Hill School. She addressed the Earlham College student body and faculty on February 10, and was joyfully received by her friends and former associates on the campus and in the community.

* * * *

One of our retired, but far from tired ministers, is Elizabeth Larkin, eighty years of age, who resides at Highland, Ohio, a member of Wilmington Yearly Meeting. She says she would appreciate hearing from some of the Friends in those Indiana meetings in which she held evangelistic meetings years ago.

* * * *

William C. Allen, from whom we published a letter in our last issue, writes us from Cape Town: "We have had many interesting experiences in the church, club, social and political life of South Africa, to say nothing of the national life. We have visited the small groups of Friends. This is our third visit to this extraordinary country."

* * * *

Having reached the retirement age, Charles G. Cook of the Lafayette Avenue Meeting of Brooklyn, New York, has concluded his many years of service as teacher in the Boys Commercial High School of that city. Happily, however, there is no retirement age in the Adult Bible Class of the Brooklyn Meeting of which he is the faithful teacher.

* * * *

From a recent item in *Friends Intelligencer* we note that E. R. Bowen, General Secretary of The Cooperative League of the United States, has with his family of wife and two children, applied for membership in the Society of Friends. The application was made to the Purchase Executive and Preparative Meeting, comprising the two meetings at Purchase, New York.

* * * *

From Springfield, Massachusetts, comes the announcement that Professor S. Ralph Harlow of Smith College, Northampton, has been named as the recipient of the annual Probus Club award. The award is given each year to the individual who has done most, in the opinion of the Club members, in the promotion of better understanding between Christians and Jews in that city and surrounding towns.

* * * *

Further word from B. Willis Beede says that the first estimates of frost damage in Southern California are being revised downward. It is now thought that perhaps but thirty-five percent of the Valencias and forty percent of the lemons will be lost. He writes: "Our home orchard shows only slight evidence of frost, while the other orchard has some frosted twigs." Would that the flood area losses in this section could also be revised downward!

* * * *

Herbert E. Wadsworth, an active member of the Winthrop, Maine, Meeting, was last month elected by the joint houses of the State Legislature to the Executive Council of the State for a two year term. This body of seven men, popularly known as the "Governor's Council," has veto power over practically all appointments and acts of the governor. Robert E. Owen, of Oak Grove School, is a member of Senate in the Maine Legislature, now in session.

* * * *

A department for the express purpose of caring for general requests for information or literature has recently been organized by the Emergency Peace Campaign as an adjunct to the Department on Community Organization and Program. Miriam Levering, a Friend, previously connected with the National Council for Prevention of War, Washington, D. C., moved to the Philadelphia headquarters of the E. P. C. early in January to take charge of this branch of its activity.

* * * *

Winnifred Way Wencke, Director of Friends Health Service at Logan, West Virginia, has just received fine recognition in the following communication: "It is an honor and a very great pleasure to notify you, officially, that for meritorious services, the West Virginia Society for Crippled Children, at its Annual Convention, unanimously elected you as a member of the Board of Directors of that Society." In addition to her work there for the American Friends Service Committee, Winnifred Wencke has recently been made Executive Secretary of the Logan County Branch for Crippled Children.

* * * *

It was not a case of "hands across the sea," but one of hands across the flood—and also across "other branch" lines—when a check was received by us from New York Quarterly Meeting Friends of the General Conference to be forwarded for the relief of Cincinnati Friends—or for others in that city if Friends were not in need. Herbert A. Lowes, Clerk of Cincinnati Meeting, in acknowledging the check confirmed the statement made in our last issue that Cincinnati Friends had not suffered personally, but said the money would be judiciously expended for the relief of those who were in distress.

* * * *

Chicago Friends are happy in the thought that in personal service through their own members they are active on Christian and Quaker frontiers. For example, the service of Frederick and Erna Nixon in Jamaica has now been supplemented there by that of Dr. B. F. and Bertha Andrews. It was from Chicago Meeting that Arnold and Lois Vaught, who are now on their way home on furlough, went out to West China. Moreover, another Chicago Friend in the person of Sylvester Jones has just returned from a trip to Spain, as a representative of the American Friends Service Committee to investigate the situation from the viewpoint of needed relief.

* * * *

During the last week in January there appeared in that admirable journal, the Des Moines, Iowa, *Register*, a series of articles on the history and work of Quakers in Iowa, which came with as much of a surprise to Friends as to readers generally. Moreover, the articles were written by none other than by the editor-in-chief himself, the widely known Harvey Ingham. There were six articles in the series, dealing with the faith of the Quakers, with William Penn as an exemplar of that faith, and with various activities of Friends, with emphasis upon the work with the Indians, for the Negroes in Underground Railroad activities, and in educational work focussing in William Penn College. We are grateful to Richard R. Newby, Superintendent of Iowa Yearly Meeting, for calling the articles to our attention.

* * * *

Floyd Schmoe, Director of the Puget Sound Academy of Science and a member of the Faculty of the University of Washington, is completing a mid-winter lecture tour which extended eastward to the Atlantic Coast. On his return westward he stopped at Richmond where he spoke at Earlham College, the Senior High School and before two service clubs. He has a new lecture, "I live Under the

Sea," which deals with marine life. In getting the moving pictures to illustrate it, he submerged himself in a "glass house" in the waters of Puget Sound. He supplemented this lecture with one, "My Wilderness Neighbors," beautifully illustrated, descriptive of the scenery and wild life in Mt. Rainier National Park. While Floyd has been east, Ruth Schmoe and the four children have been at her old home at Wichita, Kansas. The family returns next month to their rustic and attractive Seattle home overlooking the waters of Lake Washington.

* * * *

Pierre Ceresole, the Swiss pacifist who founded the *Service Civile Internationale* as an alternative to military service, plans to visit American Work Camps next summer and to attend the Friends World Conference. After many years of close fellowship with the Society of Friends, Pierre Ceresole recently became a member of the London Yearly Meeting. The son of a former president of the Swiss Republic, this leader of youth has devoted his life to peace. During and after the War he drew young people together to rebuild devastated areas. Their work was a practical demonstration of patriotism expressed through voluntary hard work. Pierre Ceresole is in the Orient at present, engaged in relief work in the Bihar earthquake area in India. Later, he will visit Japan and from there come to America. He will find in this country widespread enthusiasm among students for volunteer work service. The Work Camp movement will be in the midst of its fourth season with probably more than 200 campers at work. Seven camps were in operation last summer. As many are planned for 1937.

NEWS OF OUR MEETINGS

Frederic E. Carter, Superintendent of Western Yearly Meeting, spoke very acceptably in the morning service at the Union Street Meeting, Kokomo, Indiana, on January 17.

* * * *

Friendsville Quarterly Meeting, Wilmington Yearly Meeting, held at Knoxville, Tennessee on January 23, was well attended. At the eleven o'clock meeting, Margaret Hackney inspired all present with a short talk on the privilege of worship. Arthur Santmier, pastor at Knoxville, brought a message on "Individual Personalities." Following dinner, served by the women of the church, and the business meeting, the young Friends of the Quarter met at four o'clock for games and a general social time. This was carried out through the supper hour when about seventy young Friends gathered from Oak Grove, Friendsville, and Knoxville. At eight o'clock Arthur Santmier gave a lecture and lantern slides on "Indians of the Far North." The next Quarterly Meeting will be held at Hickory Valley the fourth seventh day of fourth month.

* * * *

At the recent sessions of Fairmount, Indiana, Quarterly Meeting, Harry M. Kreider of Marion and Mary Nichols Cox of Lynn were present and gave very acceptable messages.

* * * *

Long Beach, California, Friends are enjoying the ministry of their pastor, Ray L. Carter, and his wife Margaret, whose untiring service in the public meetings and in the homes is much appreciated. . . A special preaching mission was conducted recently under the leadership of Harley M. Moore, Yearly Meeting Superintendent. . . . A fine afternoon and evening program, addressed by two nationally known speakers, was put on recently by the Emergency Peace Campaign. A report of these meetings was given at the Bible School hour the following Sunday by Samuel Peters, Bible School Superintendent.

* * * *

Carmel, Indiana, Friends conducted during January a two weeks' revival which greatly strengthened their meeting. John Compton, pastor, acted as evangelist and Murray Marford and wife had charge of the music. . . . Ninety-one dollars to go to the American Red Cross for relief among the flood sufferers was collected by the Carmel Bible School in a voluntary offering taken on January 24.

* * * *

Van Wert Quarterly Meeting, Indiana Yearly Meeting, held at Rockford, Ohio, February 6, 1937, was well attended, a goodly number of young people being present. At the morning worship service, Alice C. Trader gave a deeply spiritual message. A cafeteria dinner was served to all at the noon hour, following which the business of the meeting, under the leadership of the new clerks, Ray Riley and Louise Groscost, was transacted. Committees on Peace, Temperance, Mission, Social Service and Evangelism then met with the Quarterly Meeting Superintendent, Francis Runnion, to plan their work for the coming Quarter.

* * * *

Under the auspices of the monthly meeting missionary committee, of which Florence N. Hanson is chairman, the Week of Missions was observed, January 24-28, by the College Avenue Friends of Oskaloosa, Iowa. On Sunday night the pastor, Frank W. Dell, gave the message, illustrating his words with pictures of our work in Cuba. On Thursday evening, "Family Night," with a covered dish supper, in charge of Ada Williams and Rhoda Spurgeon, and including two dishes of food prepared in accordance with the custom of natives of Jamaica, was enjoyed. Frank Dell again gave an illustrated lecture, this time showing our work in Jamaica, a representation which was especially interesting as many of the workers there are friends of Oskaloosa Friends. . . . . A Bible study group for personal workers is conducted weekly by the pastor. . . . At a recent open house meeting of Iota Sigma, Frank Dell gave an illustrated lecture on "The Effect of Alcohol on the Entire Man."

* * * *

At West Branch, Iowa, the Women's Missionary Society appropriately observed Missionary Day on January 17. In the morning worship hour a sermon on missions was heard. The church membership then enjoyed a dinner together in the church social rooms, at which African dishes were served. Next came a program on Africa, when a history of the work there was given and a review presented of the Society's text, "Congo Crosses." A suitable vocal solo was given by Taylor Guthrie.

COMMUNITY MEETINGS AT NORTH BERWICK

"In some forms of Christian work, Friends often unite all sections of the Church, and our meetinghouses are recognized as common ground."

This paragraph, taken from a chapter in the life of John T. Dorland, has just been exemplified in one of the Friends meetinghouses in Maine. In North Berwick, the three Churches, Baptist, Christian and Congregational, united with the Friends in holding a five days Community Preaching Mission. The ministers of the local churches did the preaching. All of the meetings were held in the Friends meetinghouse, under the leadership of our Yearly Meeting Superintendent, James A. Coney. There was a good attendance, the messages were instructive and inspiring, and there was a fine spirit of Christian fellowship.

For nearly two hundred years Friends have held meetings in this New England village. Even long before a regular meeting was established, a remarkable meeting was held in Berwick by three women who had been persecuted and whipped out of Dover, New Hampshire, by order of the mayor of that town. See Whittier's poem, "How the Women went from Dover." These women were Anne Coleman, Mary Tompkins and Alice Ambrose. This was the first Quaker meeting ever held within the limits of Maine. It took place in December, 1662, only three years after William Robinson, Marmaduke Stevenson, and Mary Dyer were put to death on Boston Common.

OBSERVATIONS FROM A QUAKER OUTPOST

By D. Elton Trueblood

When the editor of *The Friend* (Philadelphia) was invited to occupy a professorial chair at Stanford University, the chief drawback seemed to him and to the Board of Managers of *The Friend* to be the fact of physical separation from the chief centers of Quaker life and thought. To live more than three thousand miles away from 304 Arch Street was almost like becoming a foreign missionary, even though the missionary field was admittedly a highly cultivated one.

Now, after seven months of such separation, we are able to consider something of its nature and effects. The first fact to strike us is the slight degree to which the continuity has been broken. Friends meeting is carried on in the editor's home at Stanford University as it was carried on in his grandfather's home when the latter moved, as a young man, to what was then a bleak Iowa prairie. The tree of Quakerism can be transplanted with remarkable ease.

The most recent meeting for worship in the editorial home included representatives of all sections of American Quakerdom. Herbert and Lou Henry Hoover were there representing Oregon Yearly Meeting and the Florida Avenue Meeting of Washington, D. C. Augustus and Nella Murray and Rufus M. Jones represented New England. Elizabeth Jones, the editor and his wife and sons, represented Philadelphia Yearly Meeting. Others were members of Race Street, Philadelphia and 15th Street, New York. The room in which we met was not a formal meetinghouse, but on its walls were "Elizabeth Fry," West's "Silent Meeting," and "The Message." Worship after the manner of Friends seemed the most natural thing in the world.

Five days before, the same room had been graced by the presence of William W. Cadbury, with his wife and youngest daughter, on their way to Canton. Six weeks earlier it had included Robert H. Maris on his way home from Japan. Still earlier it had included Stanley Yarnall and family. Walter C. Woodward, editor of THE AMERICAN FRIEND, and wife and two daughters came in the summer. Now Blanche Howland, former secretary of Boston Monthly Meeting, and Elizabeth Thomas, of Lansdowne, Pennsylvania, are expected, as they meet the ship bringing Gordon and Jane Bowles to American shores. A week later J. Passmore Elkinton, traveling Friend extraordinary, will come. And so the life of Friends goes on, not only west, but *far west*, of Paoli.

We all know, when we consider the question, that truth is not a matter of geography. Certainly those most akin to us in spirit are seldom our next-door neighbors. It was a keen understanding of this by early Friends that made an itinerant ministry so important in their estimation. They were often like little islands, maintaining a standard of conduct quite different from the ordinary one of their neighborhoods. How refreshing, then, to be stimulated by a visit from one who stood for the same ideals and represented another "island" in the great sea of human life! We are now in a position to appreciate this in a special way, whereas it was hard to appreciate it when located in ancient and well-developed Quaker centers such as Boston, Guilford, Baltimore and Philadelphia. Many who live in such centers seem to have no understanding of the degree to which a visit from them to less surfeited places would be enjoyed. If they did have such an understanding our itinerant ministry would be more truly and widely revived than it now is.

Palo Alto, California.

PEACE INSTITUTE AT MARION, INDIANA

Sunday, January 31, an Institute on Peace and International Relations was held at the First Friends Church, Marion, Indiana. The institute was arranged by the pastor, James R. Furbay, and by the Peace Committee of the meeting. The speakers were representatives of the three historic peace churches: Mennonite, Brethren and Friends. At the morning service Dr. Ray Keim, Professor of Manchester College, spoke on "Religion and Peace." Following a basket dinner, Prof. Perry Kissick of Earlham College spoke on "Why Europe takes the Road to War," Dr. Keim on "Peace or War in the Pacific," and Alfred H. Cope, Secretary of Friends Service Committee, Chicago, on "Can We Pay for Another War?" At the evening service, in the absence of Prof. Murvel Garner of Earlham College, Prof. Randolph Pyle of Earlham spoke on, "Is War Biologically Justifiable?" and Dr. Harold Bender, Dean of Goshen College on "What I saw in Europe." Music for the day was furnished by the choir and guest singers from Marion College. Those who attended the institute felt that it had been very worthwhile and educational.

Gurney and Elizabeth Binford, who have just recently returned from their missionary work in Japan, had charge of the evening service January 17. They presented a five reel picture based on Kagawa's book, "A Grain of Wheat," and a short film of their own mission work.

WE WENT OUT FOR TO HEAR A. J. MUSTE

A few evenings ago a group of Richmond Friends drove to Oxford, Ohio, to hear an address by A. J. Muste. The nature of the address is indicated editorially in this issue, and we cannot enlarge upon it here by showing how by illustration he demonstrated his thesis that in all relationships of life violence begets violence and defeats the purpose of social progress.

It was in 1917 and '18 that Friends first came to know him, when he was compelled to leave his pastorate of the Congregational Church at Newtonville, Massachusetts, because of his opposition to war. Finding fellowship with Friends, he became a member of the Yearly Meeting of Friends for New England. Being in attendance at the sessions at the time, we well remember an informal meeting a small group of Friends had with him to welcome him among us. In the summer of 1918 he attended the General Conference of Young Friends at Richmond, to which he made a splendid spiritual contribution.

From then on he cast his lot with labor, and has been a tower of spiritual strength to its cause through many years. In 1921 he helped organize Brookwood Labor College and was its President until 1933, when he became active in the left-wing Conference for Progressive Labor Action. For three years he was thereby committed to the policy of coercion as a means of securing economic justice for the workers. This last Summer he made a timely trip to Europe for rest and observation. He has explained that the vivid impression which he got in Europe of the nightmare of the threat of war, of the destruction that would be wrought by another general war and the set-back which it would mean to the cause of social justice, the labor movement, and all other humane and progressive interests, led him to analyze much more thoroughly than he had expected to do his own experiences since the last war and the history of the labor and radical movement during that period. The result, as he wrote a friend last Fall, was that "I have concluded that the out-and-out Marxist-Leninist position including revolution by violence, etc., is untenable and I am again the unequivocal Christian and pacifist I was some years ago."

It was something of this background that made us eager to see our friend again, after so many years. As we listened to him, an accompanying Friend said, "That is the A. J. Muste we remember." Despite the strenuous life he has lived for the past two decades, time has dealt lightly with A. J. in physical appearance, and he should enjoy many

years of effective service for human weal. Indeed he is in the very prime of life, having been born in 1885—in Zierikzee, the Netherlands, of Dutch Reformed parentage.

A. J. is now Field and Industrial Secretary of the National Council of the Fellowship of Reconciliation.

IN SPRINGDALE QUARTERLY MEETING

Springdale Quarterly Meeting was held at West Branch, Iowa, on February 6 and 7. At the morning meeting of Ministry and Oversight an interesting paper was given by George Evans on "The Practice of Quakers." Helpful discussion followed.

At the worship hour a message was brought by Orval Dillon from I Peter 2:10. Following the bountiful dinner served by the women of the West Branch Meeting, a children's service was held by Alice T. Hartnett, the subject being Missions. The Women's Foreign Missionary Society also met, with Ada Millet serving as leader in the absence of the President, Viola Smith.

In the afternoon business session, our thoughts were turned to the topic of Religious Education, presented by George Evans, with remarks by the Clerk, Emery Hemingway.

Sunday afternoon, in spite of icy roads and falling sleet, about one hundred persons attended the Young People's Rally. The group from Buffalo gave an impressive performance of "The Challenge of the Cross," ably directed by Orval and Alberta Dillon. A Ladies' Quartette from Bloomington sang, and William C. Hartnett gave an appropriate message on "The Challenge of the Cross."

BLOOMINGTON NOTES

Twenty young people of the Bloomington community gathered on the evening of February first at the parsonage to participate in a coasting party. Escorted by the pastor, William Hartnett, they enjoyed a pleasant evening on the hill, returning afterward to the parsonage for games and refreshments.

In keeping with the suggestion of the Yearly Meeting Committee on Missions, Bloomington Friends held an all-day missionary service on January 31, with Palestine as the field of study. In the worship hour, the pastor brought a stirring message on "The Great Commission," Matthew 28:19-20. An offering of thirty-three dollars was taken for flood relief. At the noon hour a Palestinian dinner was served, when the fellowship of the table was enjoyed by all present. The afternoon program was devoted to a short program and a definite study of the work at Ram Allah, led by Alice T. Hartnett.

Their Golden Wedding

CHARLES M. and Luella Vickery Elliott who were married fifty years ago at Wabash, Indiana, celebrated their Golden Wedding anniversary on Sunday, January 17, 1937, (two days after the actual anniversary date) at Center Friends Meetinghouse near Ludlow Falls, Ohio, where a special day had been arranged for them by members of that congregation, which Luella Elliott has served as pastor for nine consecutive years. Charles M. Elliott, who retired from duty one year ago, was, following his early ministry in the Methodist Episcopal Church, engaged in pastoral work in Indiana Yearly Meeting for a period of forty-three years, and believes he holds the Yearly Meeting record for continuous service.

At the morning worship hour, Fred E. Smith of Spiceland, Indiana, long-time friend and fellow minister of the Elliotts, preached and the choir sang appropriately.

The noon basket dinner, spread on long tables placed in the recently dedicated basement, was a thoroughly enjoyable occasion in which good food and good company were shared by all. Two large "wedding" cakes graced the honor table, and Luella proved a past mistress in cutting them.

Following this, "I Love You Truly" was played softly on the piano, with violin accompaniment, as the "bridal pair" marched slowly down the aisle and took their places on the platform where they were comfortably seated in upholstered chairs decorated for the occasion. A program of old-time songs was given, followed by complimentary remarks by Hermon Pfeffle, Mennonite minister at Potsdam, Ohio, Robert King, Methodist Episcopal minister at West Milton, Ohio, Fred Smith, M. Marie Cassell, and others. A daughter, Mabel Fowler, also spoke words of loving tribute. On behalf of the Center congregation, Raymond Snyder, master of ceremonies, presented a handsome framed picture, to Charles and Luella Elliott each of whom responded with words of gratitude for this and other kindnesses extended to them by members and friends. They wish, too, through these pages to thank their many friends over the Yearly Meeting for the kind expressions of good will which they have received.

WALTER F. DEXTER GETS IMPORTANT POST

On February first, Walter F. Dexter was appointed State Superintendent of Public Instruction in California by Governor Frank F. Merriam. For the past two years he has served as Executive Secretary to the Governor.

A graduate of Penn College, Walter Dexter took advanced degrees in Education at Columbia and Harvard Universities, receiving his doctorate from the latter. After serving two years as head of the Department of Education in Earlham College, he was called to the presidency of Whittier College in 1923, which he held for eleven years.

Walter Dexter assumes the educational leadership in a State which stands in the forefront of educational administration and advancement, and his many friends congratulate him on his appointment and wish him much success in his new post.

His successor as Executive Secretary to Governor Merriam, Verne S. Landrath, is announced as a graduate of Friends University. Quaker college graduates seem to have a corner on that position in California.

Since writing the above, we are informed in a letter from Edwin R. Hadley that Walter Dexter's predecessor, Virling Kersey, who resigned as State Superintendent to become Superintendent of the Los Angeles City Schools, comes from an Indiana Quaker family. E. R. Hadley, of the Lost Angeles staff, writes that "these two Quaker gentlemen" received a great ovation at a banquet tendered them February 6, attended by some three thousand people.

THE WORK GOES FORWARD AT INDIANAPOLIS

Errol Elliott and his family have become well established in our meeting since their arrival the middle of November. Each member is finding his place in the church program and is upholding the "Elliott" standard of performance. Tom and Harriet have joined the Boy and Girl Scout troops, while Paul and Robert have been busy in their Sunday School work. The church gave an informal reception for the family on November 22, following church night supper. The congregation is thoroughly enjoying Errol Elliott's Sunday sermons and his wholehearted contributions to many of the church programs and functions. Ruby Elliott is almost the busiest of all, getting her family settled in their new home and becoming acquainted with church members and their activities.

The church calendar has been crowded with activities since Fall. In December, Marjorie Hill Allee gave an excellent presentation of Quaker literature; a Christmas dinner followed by a delightful Christmas party was held; and the adult and junior choirs presented a Christmas vesper service on the following Sunday. On December 27, young Friends of the meeting were in charge of the morning service.

The Business Women's Club of the church presented John Haramy on January 5 as the last of a series of outstanding Indianapolis speakers. His topic was "Democracy or Dictatorship—Which?" On January 22, following church night supper, the Boy and Girl Scout troops presented programs demonstrating their respective activities. The American Friends Service Committee of the church was in charge of the after-dinner program, January 29. David W. Day, who has done outstanding work in subsistence homesteading, was the speaker, reviewing A. F. S. C. work and describing his own service in particular. Frances Streightoff, chairman of the local committee, was largely responsible for the success of the all-day meetings of the Emergency Peace Campaign, January 25. Governor Townsend and Meredith Nicholson presided at the evening meeting at which Sherwood Eddy and A. Maude Royden were the feature speakers.

David M. Edwards stopped in Indianapolis, January 10, and delivered the morning sermon. On church night, February 5, Frederic E. Carter, Yearly Meeting Superintendent, spoke on "What Profit Culture?"

The World Conference Study Outlines are being studied by the men's, women's, married people's, and business women's bible classes. It is hoped that the young people's classes will take up a similar study soon.

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

SUCCESSFUL MEETINGS AT WINCHESTER

A special series of meetings at Winchester, Indiana, which began January 19 and closed January 31 under the leadership of Willard O. Trueblood, was a time of great blessing and help to the Meeting and community. The attendance throughout was most gratifying in spite of the fact that the first six nights the weather was the worst of the entire winter up to that time: rain, ice and snow, but splendid congregations assembled each night regardless. Almost every night delegations from other meetings of the Quarterly Meeting were in attendance.

The messages of Willard Trueblood were clear and practical and always pleasing to his hearers. In addition to his scheduled church meetings, he spoke to other groups during his stay here. On one Wednesday evening the young people of the church gave a supper in honor of the Truebloods at which time he spoke to them on problems that confront youth today. On both Sunday nights he met with the Endeavorers and gave helpful talks. The last Sunday evening the C. E. Society and pastor of the Main Street Friends Church of Christ were guests of our Endeavorers. His address to the high school students in the high school auditorium was much appreciated by the student body and the teachers.

We cannot say too much in praise of the type of work Willard Trueblood is doing; it was just what we needed, and we feel that it is needed throughout Quakerdom. The presence of Caroline C. Trueblood in the Meeting was appreciated and she was a real blessing and benediction to all. The results of the meetings were a deepening of the spiritual life of all and the conversion and renewal of several.

BIRTHS

APPLEGATE—To Philip and Dorothy Black Applegate, Spiceland, Indiana, on January 23, 1937, a son, Earl Douglas.

COFFIN—At Spiceland, Indiana, January 19, 1937, to Charles and Lois Bird Coffin, a son, Kermit.

CRIST—On February 1, 1937, to Roy M. and Marion Baird Crist, Los Angeles, California, a son, Roy Marion B. Crist.

MARRIAGES

ELLIS-ROSS—At the Friends Church, Haviland, Kansas, December 20, 1936, Esther Ross, daughter of Robert D. Ross and wife to Willard Dwight Ellis, son of Ben Ellis and wife of Robstown, Texas. Gorman Doubleday, minister.

GRAFFLIN-DENNIS—At Richmond, Indiana, January 30, 1937, at the home of the bride's parents, William C. and Agnes Dennis, Catherine Emeline Dennis to Dr. Allan Lyle Grafflin, of the Harvard University Medical School. Dr. Allen D. Hole, minister. The couple sailed February 3 for Europe, where Dr.

College Preparatory Boarding School for Boys and Girls

NEWS OF WESTTOWN

Founded and Maintained Since 1799, by Philadelphia Yearly Meeting of Friends (Arch Street)

For Old Scholars and New Friends

SECOND MONTH, 1937

Winter out-door sports have not yet arrived; but skates, skis, and sleds are waiting expectantly.

Winter in-door activities are in full swing: Dramatic, musical, and artistic talents concentrate on the Senior Greek play, the Oral English contest, and the "Mikado." Intellectual achievement culminates in the Cum Laude banquet to be addressed by Stephen Vincent Benet.

Ten Regional Scholarships will again be offered: To boys and girls entering Tenth or Eleventh Grades, who are outstanding in character, leadership and intellectual ability. Application blanks must be in the hands of regional alumni committees by Fourth Month 1st. To obtain these blanks or further information about the School, write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

Alvin T. Coate, Chairman...Indianapolis, Indiana
Jessie O. Parshall, Secretary...Richmond, Indiana
E. Harrison Scott, Treasurer..Richmond, Indiana
J. Hoge Ricks.....Richmond, Virginia
Albert L. Copeland.....Mooresville, Indiana
Tom A. Sykes:.....High Point, North Carolina

Subscription Price $1.50 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

Grafflin will spend some months in study, particularly in Vienna.

NICHOLSON-HUNT — At Arba Friends Church, November 29, 1936, Martha Hunt to Hubert Nicholson, Chairman, Young Friends Board of Indiana Yearly Meeting. Robert Earle, minister.

ROOT-ALLRED — At the home of the bride's parents, David Edgar and Epsie H. Allred, Greensboro, North Carolina, December 29, 1936, Margaret Emily Allred to Dr. Paul Adelbert Root of Seattle, Washington, and Dallas, Texas. Milo S. Hinckle, minister. They will reside at Dallas, where Dr. Root is a Professor in the Theological School of Southern Methodist University.

DEATHS

SCHERER—At his home in Kokomo, Indiana, January 11, 1937, Rutherford B. Scherer, the son of George and Mary Scherer. He was born on December 13, 1877, in Indianapolis, but in 1882 the family moved to a farm near Kokomo where he grew to manhood. For several years he was a teacher, a profession which he left about thirty-seven years ago to enter the service of a Kokomo bank, from which he later withdrew to organize the People's Trust and Savings Bank of Kokomo, of which he was President for many years. On December 25, 1901, he was married to Addie E. Newlin who, with a son, George A. of the Earlham College Faculty, and a daughter, Hazel Prevo of Watseka, Illinois, his mother and two sisters, survives. Rutherford Scherer was a loyal member of the Union Street Meeting, was superintendent of its Sunday School for eighteen years, and long served its Monthly Meeting as treasurer and as elder.

NOTICE

PARIS, FRANCE—Mme. Melon-Hollard and daughter, Germaine, member of the Society of Friends, 78 rue d'Assas, Paris, 6e (opposite Luxembourg), receive paying guests. Very moderate prices.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

EASTER MUSIC
SUNDAY SCHOOL AND CHOIR
SERVICES
PAGEANTS
RECITATIONS
CANTATAS
ANTHEM BOOKS
OCTAVOS
FREE SAMPLES
NEW EASTER & CHILDREN'S DAY
Services and Pageants
SEND FOR FREE CATALOG
Send for catalog of Plays Without Music
GEO. F. ROSCHE & CO. 12 Dept. 337 W. Madison St. CHICAGO, ILLINOIS

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 602 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Robert Jones, Pastor.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay Street, Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9.30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 703 Biddle St., Phone 3-9384.

MIAMI, FLORIDA

Friends Meeting every First Day at 11:00 a. m. on 15th floor of Dade County Security Building, First Avenue near First Street N. E. - Sara Parry Thomas, 1220 Twenty-third Court S. W., Clerk. Friends and others interested are cordially invited.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for Worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

Entrance to George School

Parents should realize the increasing benefits to students entering the First or Second Classes (Grades 9 or 10). The New "Sequence Curriculums" give a continuous three years of study prior to graduation, with the same groups of students working with the same instructors. Qualified new students for these sequences are accepted for Second Class (Grade 10). First Class provides a period of exploration and study of the natural bent of the student so that he may be guided into the sequences best for him.

Entrance to Junior and Senior Classes (non-sequence curriculums) is limited, with preference given to children of Friends and former students of the school.

Application for Entrance for September, 1937, Should Now Be Made.

For catalogue and booklet "What to Study at George School" address, George A. Walton, Principal, Box 351, George School, Pa.